

selves by an act of devotion. His village, Diz Arjanak, has a Diz, or stronghold, with a limited supply of water. It is the *raison d'etre* of his residence there. This Diz consists of a few shelves or cavities, chiefly artificial, scooped out in the face of the perpendicular cliff above the village. They are only attainable by a very difficult climb, have no internal communication, and would not hold more than 150 people. In one cavity there is a small perennial spring. "The largest recess is said to be twelve feet deep by about twenty long, and has a loop-holed breastwork across the entrance. In case of attack the Khan and the people provision this hiding-place, and retire to it, believing it impregnable.

Mirab Khan on this and a later occasion complained, and apparently with good reason, of grinding exactions on the part of Persia. The Isawands, like the Magawes and Zalakis, pay their tribute partly to Burujird and partly to the Ilkhani. The sum formerly fixed and paid was 150 *tumans*. It was raised to 300, which was paid for two years. Now, he says, this year's demand (1890) is for 500.

We left Diz Arjanak rather late in the afternoon, ascended a valley which opens out beyond it, forded the green bright waters of the Mauri Zarin, and crossed beautiful open hillsides and elevated plateaux on its right bank till we lost it in a highly picturesque gorge. Some miles of very pleasant riding brought us to a rocky and dangerous path along the side of a precipice above the

river Badush, so narrow as to involve the
unloading of
several mules, and a bad slip and narrow
escape on the
part of mine. The scenery is singularly wild
and severe.
Crossing the Badush, and ascending a
narrow ravine
through which it flows, we camped at its
source at the
junction of two wild gullies, where the Sahib,
after sundry
serious risks, had already arrived. We did
not see a